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PRRC emerging trends

Published by the Princeton Religion Research Center

Vol. 12, No. 4

apr 90

WESLEY THEOLOGICAL SEMINARY

MAY 25

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Using the '90 Census

The 1990 Census form that you and others completed this month will provide comprehensive statistical profiles of people at the national, regional, state, and local level for the next 10 years. With it, religious leaders can view national parameters of the county's population, while local pastors can analyze their congregations and potential members block by city block.

Beyond providing the government with information to reapportion congressional districts and marketers with detailed household characteristics such as the presence of indoor plumbing, the Census will offer quantitative insights to a host of other issues:

- Recent immigrants are the fastest growing component of the membership of many denominations. The Census makes no distinction between legal and illegal residents: it just counts people. Improved questioning will provide more detailed information on individual nationalities within the rapidly growing Hispanic population in the U.S. Precise data on other groups such as Asian refugees and exiles from the Soviet Union and Eastern Europe will be provided.

- Special efforts are being made this year to count the homeless and what the Census Bureau euphemistically terms "the precariously housed." In the wee hours of the morning on March 20, specially trained enumerators visited shelters, peered under bridges, and looked into dumpsters in an attempt to include this forgotten segment of society in the latest count. The Census Bureau realizes that even this effort will be inadequate, but for the first time those concerned about the plight of the homeless may have insights to the approximate true dimensions of the problem.

- Missionaries working with American Indians and Alaskan natives will be able to obtain detailed information on their social and housing characteristics by individual reservations and tribal designated areas and villages.

- Expanded questioning will provide better information on the children of broken families.

- More comprehensive information will be provided on the income of the elderly.

Most reports are slated for release in 1991 and 1992. By 1993, the Census Bureau plans to issue 40 special reports and analyses on social and housing conditions that will include many topics of interest to the religious community such as language characteristics of the population, the older population, institutionalized persons, characteristics of American Indians by tribe and language, the U.S. Asian and Pacific Islander population, the Black population, persons of Hispanic origin, the foreign born population, people living in poverty, and the disabled.

Reports usually can be found at most state and college libraries, and at many local libraries. For those wishing more detail, the larger libraries often provide facilities for using computerized or microfilm data.

Emerging Trends will provide information and special summaries from the perspective of religion on pertinent reports as they are released, and we will alert our readers about detailed materials that may be of special interest.

Religious Identification Very High in Romania

Bucharest — Very shortly after the overthrow of the Ceaucescu dictatorship in Romania, the French polling organization of Brulé Ville Associés conducted a survey during the period of January 11-13, 1990 among 817 adults in Bucharest for the magazine, *Paris-Match*.

The overwhelming majority of those interviewed felt confident about the future of democracy in Romania (96%) and that their country should develop a western-style market economy (92%).

More startling, however, perhaps is the finding that 86% of those interviewed reported they "feel an attachment to a religious group." Even among residents of Bucharest who are 25 years of age or younger, 84% said they felt at least some attraction to a religious group.

The proportion of Romanians expressing a religious identification in this way is only slightly lower than the average number of Americans (92%) who have expressed a religious preference in recent Gallup Polls.

The first in a three-part series

EPISCOPALIANS TODAY — THEIR BASIC BELIEFS

Only about two to three percent of the total U.S. population have responded in surveys in recent years that their religious preference is Episcopalian. Approximately only two persons in three who state their religious preference as "Episcopalian," actually are current members of an Episcopalian church. A survey of 1,002 adults who are current members was conducted in December 1988 by The Gallup Organization and released recently by The Episcopal Church Center.

Despite their comparatively small numbers, however, the Episcopal Church of course has held a position of great prominence in the United States to the extent that some consider it to epitomize the "Protestant Establishment." Others, noting its historical median position between the Roman Catholic and Protestant faiths, see it as a pivotal force in the drive towards ecumenicism. As a result, the beliefs, practices and movements of adherents of the Episcopal Church are of interest to many beyond their own membership, and will be reported in a special three-part series that begins in this issue of **Emerging Trends**, with a report on basic beliefs.

Most Episcopalians believe that God speaks to us through the Bible, the Church and prayerful reflection (94%); and that he created and sustains the universe (92%). Many also believe God gives us life after death (87%) and loves them even though they may not always obey him (84%).

Nine Episcopalians in 10 (90%) say they have a companionship with Jesus Christ. About three in four believe that through Jesus we find forgiveness of our sins (78%), and that he was both fully human and fully divine (77%). Additional questioning shows, however, that only slightly over half of the Episcopalians interviewed (57%) define "divine" as meaning that "he was in fact God living among people." One person in four (26%) believes instead that he was divine in the sense "that while he was only a person, he was uniquely called by God to reveal God's purpose in the world." An additional 9% say he was divine in the sense that he embodied the best that is in all people.

Belief in the Holy Spirit is particularly strong among Episcopalians, with 93% saying it works in their lives.

The three elements of the Trinity are of equal importance to 42% of the Episcopalians, but 27% say the Father is of paramount importance to them, 9% single out the Son, and 15% choose the Holy Spirit.

Four Episcopalian church members in 10 (41%) say they believe in the full authority of the Bible, and 36% say they are constant or frequent Bible readers. Only one Episcopalian in three uses the Bible to arrive at God's will on such contemporary issues as abortion, divorce, and human sexuality.

Although many Episcopalians appear to be highly orthodox in their faith, 63% say they strongly feel that their own religious beliefs could be stronger.

The report on these findings and others is entitled, **The Spiritual Health of the Episcopal Church**. Information about obtaining copies of the summary or the complete survey report can be obtained from: Episcopal Parish Services, Dept. 9040, Washington, DC, 20061-9040.

Basic Beliefs of Epis Church Members

Believe God . . .

Speaks to us through the Bible, the Church, and prayerful reflection

Created and sustains the universe . .

Gives us life after death . . . . . .

Loves me even though I may not always obey him . . . . . .

Jesus Christ . . .

I have a companionship with him . .

Through him we find forgiveness of our sins . . . . . .

Was fully human and was fully divine . . . . . .

Was divine in the sense that he was in fact God living among people . . . . . .

The Holy Spirit . . .

Works in my life . . . . . .

Most important figures of the Trinit

Father . . . . . .

Son . . . . . .

Holy Spirit . . . . . .

All equal . . . . . .

The Bible . . .

Believe in its full authority . . . . . .

Read it always or frequently . . . . .

Use it to arrive at God's will in such areas as abortion, divorce, and human sexuality . . . . . .

palian

	%
	94
	92
	87
	84
	90
	78
	77
	57
	93
	27
	9
	15
	42
	41
	36
	34

The Major Hope for the Future

Peace among nations is the major hope of Americans for the year 2000. Two in three (68%) believe there will be an increase in peace among countries, and the same number (68%) specifically expect that the Soviet Union and the West will be living in harmony.

Few people expect to see nuclear conflict between the super powers in the next decade (8%), but one person in three (33%) is concerned that some other country may start an atomic holocaust. More conventional wars in Central America involving the U.S. are expected by half of the population (50%), and half also believe an increase in terrorism will plague the world. Few people (28%) expect to see peace achieved in the Holy Lands between Israelis and Arabs by the year 2000.

Worship will not change

The way people worship is the one thing that very few people expect to see change, with only 17% predicting that worship practices will be very different by the year 2000.

In addition to the usual predictions recorded in surveys of this type about modernistic cars, robots, and cures for AIDS and cancer, the public foresees great changes in our society and in their own domestic situation.

By the year 2000, a majority of people (52%) hope for a decrease in racial and ethnic tensions. But that is about the only positive societal change that is predicted. Instead, majorities fear the next decade will witness increases in the crime rate (71%), poverty (67%), homelessness (62%), environmental pollution (62%), and rises in the rates of alcoholism and drug abuse (58%).

Mixed family anticipations

People have contradictory predictions about the impact of the future upon the domestic scene. Majorities expect the future will allow them more time for leisure and recreational activities (68%) and to spend with their families (58%), while they anticipate the time they will have to spend on their jobs (49%) and doing household chores (75%) will be less.

A substantial majority of Americans expect an increase in the number of working mothers (87%), and many believe it will be harder for parents to raise their children and to have jobs at the same time (64%). Indeed, seven people in 10 (69%) anticipate an increase in the number of parents who will choose not even to have children, and a majority expects to see an increase in the divorce rate (58%). Despite these dire predictions for others, three people in four (77%) still anticipate that both their own family life and the quality of life in general will be better by the year 2000.

Overall, most people give optimistic predictions about the next 10 years, and maintain positive outlooks towards their own future (82%), the future of their country (71%) and of the world (66%).

These results are based on telephone interviews by The Gallup Organization with a randomly selected national sample of 1,234 adults, 18 and older, conducted November 16-19, 1989. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus 4 percentage points.

One Adult in Three Prays with Friends

People who are friends often call on each other when they need favors, but six in 10 also say they turn to each other very often (28%) or somewhat often (32%) with personal problems.

One adult in three also reports praying together with friends very often (14%) or somewhat often (20%). For 25% of adults, however, praying with friends is very seldom done, and 41% say they never pray together with their friends. Praying with friends most often is found among women (41%), those who are 50 or older (41%), and residents of the South (41%).

Loneliness

Feelings of loneliness, which strike over a third (36%) of all adults at least sometimes, strike divorced, separated, and widowed adults the hardest. Loneliness hits 10% of the population frequently, and affects others occasionally (26%).

Half of those people (50%) whose family has been disrupted or divided by divorce, separation, or loss of a spouse feel lonely at least sometimes. By comparison, only 26% of married adults experience loneliness with the same frequency. Young singles often have many friends, yet 42% still feel the negative effects of being alone. The problems of the unmarried are often compounded by their feelings that more friends are needed (41%) and that their relationships with existing friends should be closer (30%).

Unfortunately, people who suffer from loneliness usually show no more or less likelihood than others to attend support groups or prayer groups. Additional survey findings demonstrate that those who are lonely often have the greatest difficulty in making new friends. These combined findings could suggest that greater outreach is needed to bring lonely people together and into groups, as it may be difficult for them to initiate new associations.

Overall, membership in prayer or Bible study groups is reported by 22% of the adults. Those who do belong tend also to be those who report praying with their friends, with above-average frequency of membership in prayer and Bible study groups found among women, people who are 50 or older, and residents of the South.

One older adult in three (32%) reports that Church is a spot where friends frequently are met. Younger adults far more often cite school and the workplace as popular meeting places.

The results are based on telephone interviews by The Gallup Poll with a randomly-selected national sample of 1,226 adults, 18 and older, conducted January 18-21, 1990. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be plus or minus 4 percentage points.

Friendship and Loneliness

Satisfied with closeness of present relationships	84%
Have a best friend	77
Satisfied with number of friends	75
Call each other when favors are needed	74
Turn to each with personal problems	60
Pray together	34
Borrow money from each other	13
Find it very easy to make new friends	41
Don't spend enough time with friends	32
Argue with friends	13
Feel lonely at least sometimes	36
Belong to prayer or Bible study group	22
Belong to a support group	9
Work very hard to make new friends	6

From Our Readers

Editor's note: Our recent query concerning the inclusion of secular topics in Emerging Trends, as well as those that are exclusively religious, prompted a gratifyingly high number of thoughtful letters. The great majority argued that the secular world indeed should be illuminated through research from the perspective of religion. The following comments caught the spirit of the remarks of many of our correspondents.

I feel very strongly that religion — organized or otherwise — extends far beyond belief and practice. I also find it difficult to identify some issues as secular and others as sacred. To divorce code and cult from the rest of human endeavors in culture, politics, economics, education, etc., is to perpetuate a dualism that has already taken too deep a toll on our ability to integrate not only our lives but our efforts toward the common good and ultimate destiny of our planet. Reporting limited to belief and practice runs the risk of providing only a fragment of the total picture; we cannot afford this within the complex world in which we live.

It is the integration of these issues, in fact, that makes your surveys and their analysis valuable for me and for my work. I am not interested in a narrow or limited view of an issue as core as religion.

Rita Parks RSM
Director
Pastoral Development Office
Archdiocese of Omaha

Japanese and American Yuppies Have Different Values

Tokyo — The Japanese of course have achieved spectacular material growth in recent years, but many of their intellectual leaders are now concerned that too much emphasis in their country has been placed upon economics at the expense of more spiritual and humanistic values. As Naohiro Amaya, Director of the Dentsu Institute of Human Studies commented, "It is easy to make cars, but hard to create values." To gain insight on how Americans may have combined materialism with non-economic values, a special survey was conducted to contrast the views of the "middle generation" of men and women between the ages of 26 and 45 in Tokyo, Los Angeles and New York City — that is, among an age group often called "yuppies" or "baby boomers" in this country, and in three metropolitan areas usually viewed as having the most materialistic values not only in their respective countries, but in the world.

The survey showed many similarities between the Americans and Japanese, particularly in their daily living and work patterns, but it uncovered some startling differences in values.

Only 4% of the Tokyo residents named religious belief as a value that one needs to succeed in life. Four to five times as many young adults from New York (16%) and Los Angles (25%) said they see religion as an essential value.

"Gentleness" is a quality that two in three Tokyo residents (65%) would like to see their children acquire, compared to 23% of the American city dwellers. Instead, some New York (12%) and Los Angeles (14%) residents said they would like to see their children have a "religious mind." Only 5% of the Tokyo parents said they would want their children to have a religious mind set.

The desire to have their children possess spiritual strength is strongest among residents of Los Angeles (40%). In this respect, New Yorkers (28%) and Tokyoites (25%) are very similar.

Even more striking differences are noted in how the middle generation Americans and Japanese differ in their views of their roles in society. Half of the Tokyo residents (49%) want a society that will provide them with a comprehensive welfare system. Los Angeles and New York may often be thought of as cruel, impersonal metropolises, but two in three young and middle-age adults living in those cities (65%) say they want a society in which people support and help each other. Only 27% of the Americans would prefer a comprehensive welfare system instead.

The Japanese preference for a welfare system, instead of relying upon others, may be a reflection of their lack of confidence in a society in which six in 10 (61%) believe that "being honest does not pay off." Far fewer Americans, from either New York (27%) or Los Angeles (18%) shared this belief.

The samples consisted of 700 personal interviews in Tokyo, and 700 mail panel interviews, each, in New York City and Los Angeles. Mail panels usually are biased towards the more affluent and, by definition, literate segments of society. These also happen to be the people who usually are less interested in religion, making the differences noted above all the more striking. The survey was conducted in March 1989 and was reported in the January issue of *Human Studies*, a semiannual publication of the Dentsu Institute for Human Studies (Dentsu Ginza Building, 7-4-17 Ginza, Chuo-ku, Tokyo, Japan).

Contrasts in Japanese and American Values

	Tokyo	New York	Los Angeles
Name religious belief as a value needed to succeed in life	4%	16%	25%
Want their children to have:			
Spiritual strength	25	28	40
A religious mind	5	12	14
Gentleness	65	23	23
Want a society in which people support and help each other	27	66	64
Want a society with a comprehensive welfare system	49	13	11
Believe "being honest does not pay off"	61	27	18

Advertisement

Announcing . . .

Religion in America 1990

Religion In America 1990 will highlight trends in religious beliefs and practices, as well as the public's views on the impact of religion on society. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S.

The report will also present a detailed analysis of church attendance and membership by key population groups and by major faiths and denominations. Because no other organization regularly measures America's churchgoing habits, The Gallup Poll has lent its fact-finding service for this purpose.

Also included will be demographic profiles of the major faiths and denominations, as well as trends in religious preference and identification.

A special commentary by George Gallup, Jr. will explore the implications of recent survey findings for America's churches, as we move into the final decade of the 20th century.

The cost per copy is only $30.00, plus $2.00 for postage and handling. Make checks payable to Princeton Religion Research Center, P.O.Box 389, Princeton, New Jersey 08542.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for $35.00. Inquire: Publications Department, P.O. Box 389, 100 Palmer Square, Princeton, New Jersey 08542 (Telephone 609/921-8112) PLEASE NOTIFY US OF ADDRESS CHANGE.

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100 Palmer Square, Suite 215
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